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They "go around" the clearing (pũ-pé: it is the Tukano term that they use), that is, they mark off from the rest of the forest the area they want, with a small lane, cutting down the small plants and breaking branches. Formerly they did it only with the stone ax, õxtã komé; today clearing is done with the help of the machete, di-phĩ, and also at times with the iron ax, komé. The work consists essentially of breaking off the bushes and going around the large trunks with blows in such a way as to make the bark come off. With this the tree would dry and could then be burned. Once all the trees are dried in a more or less square area of about 50 or 100 meters on a side (according to the number of persons in the family), fire is set at various spots, and thus the gigantic trees either are incinerated or are reduced to a blackened trunk, which often falls to the ground. The clouds of smoke that rise here and there from the green /246/ forest reveal the places where a good burning, õhõã-dyakã-siri, is taking place.

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If the burning was not very successful, because the sticks were not dry or because of a lack of wind, the work is done again, taking down branches, assembling them around the trees -- this is called coivara, in Tukano doxté-peosé, and burning is done anew.

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Although the clearing is individual or, better, family property, for the work of clearing and burning the one interested will ask for the collaboration of his companions in the maloca or in the povoado; or, if he lives isolated, that of the closest inhabitants. And not only of his own tribe, but even of another nation. This collective work (cf. IX -- 2) is called neõsé (in Nheengatú ayurí). The immediate pay, that is, on the day or days of work, is a plentiful caxirí for all the workers; and more distantly his own help when solicited for identical work for the benefit of others. The ayurí is always practiced whenever the participation of many persons is needed for one job, for example, to cut and bring wood from the forest, to put in place the timberwork of a house roof, etc. The ayurí is a practice that is still in force even among the caboclos of the Rio Negro.